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### A-BOMB REENACTMENT TO BE REPEATED

Confederate Air Force (CAF) officials plan to include a simulation of the bombing of Hiroshima in "Airsho '77" to be held Oct. 6, 7, 8 and 9 in Harlingen, Texas, USA despite strong Japanese protests that followed a similar show last year.

John OPELT, CAF director of communications, told JCAN correspondent Helen Post the program's approach to the events of World War II had been checked out with America's State Department and Department of Defense, in light of the Japanese reaction last year. Nicholas PLATT, former first secretary at the American Embassy in Tokyo who formally apologized to Japan for the show after being summoned to the Foreign Ministry last year, declined to comment on this year's show, saying he had not heard of the plans due to reassignment to Washington.

Opelt claimed, "We could find no other historically correct way to end World War II." However, last year's show was the first time the CAF, with the U.S. Army's help, used an "A-Bomb simulator," a device which produces a flash, explosion, and mushroom cloud. The CAF, devoted to restoring and preserving WWII-vintage aircraft, has performed its fund-raising air show annually since 1962.

Opelt said he "would be glad to sit down and talk about (the show) with anyone else interested in discussing how it is being handled." Pointing out that the show ends with a "missing man formation" to commemorate all 30 million people of all nations who died in World War II, Opelt asserted "This tragic event is being dealt with in a very solemn and dignified manner." Quoting from the script of "Airsho '77", he said, "If the world is not allowed to forget this tragic event, it is possible that future leaders will find a way for all nations to live in peace for all time. The world must not forget Aug. 6, 1945."

Japanese reactions to the proposed "Airsho '77" expressed a need for communication:

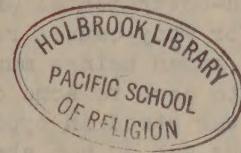
NAGASUE Eiko, a director of the World Friendship Center in Hiroshima and writer of a protest letter to *The New York Times* against the Texas air show last year, said about the coming event: "Every week I visit the atomic bomb hospital where about 300 victims are now in their death beds. Most of them are alone having lost their families in the holocaust. Not only are they suffering from their own after-effects of the atomic bomb syndrome but also they have to face painful memories of those who died in its wake. I do not understand the mentality of people who purposely recreate a simulated A-bomb blast and call that holocaust experience a show. The victims could or would under no circumstances be able to refer to such a program as a show. Considering the present situation as to the number of nuclear weapons in the world, the fear of total destruction in a nuclear war is always present making us realize that nuclear war is a global problem and issue. For the Americans involved, the air show will be a glorification of war as they interpret it. (The International Symposium on Damage and After-Effects of the Atomic Bombing of Hiroshima and Nagasaki this July

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noted that the bombs were dropped not so much to end the war, as to establish American superiority over the USSR in the post-war era.-Eds.) For the sake of the future of humankind with all of its survival problems, how is it possible that time and energy can be wasted on a program of such negative effect?"

SEKIYA Ayako, vice-chairperson of the Japan NCC and one of the leading planners of the Non-Governmental Organizations symposium last July pointed out "After working for many causes related to atomic bomb issues, I have come to the conclusion that human beings must take a great deal of time and effort before it is possible to come to some common ground of understanding. Japan and the US during the past war stood in opponent positions. We have different understanding as to the A-bombs and do not share the same viewpoint. Japan's responsibility is to sincerely pass correct survey information as to the effects of radiation. The idea of an air show which re-enacts these atomic bombings indicates to me how cruel human beings can become in spite of the knowledge that people are still suffering from those very atomic bomb experiences. We have to come together in order to find the way."

"Airsho '77" opens with a narration that states, in part, "We must be reminded that this nation--and the free world--must never be caught asleep again as we were in 1945...", and closes with a narration intended to leave people "with a lump in their throat and some soul-searching," according to Opelt. "God Bless America" is played at the end.

The introduction also says the CAF "presents this pageant...to remind us of a time when the greatest tyrannies ever known attempted to enslave the world. But it was also a time in which the citizens of this nation can take great pride... We who experienced those years should not forget them and the younger generation of Americans should be made aware of the accomplishments of this nation during that period." The air displays begin with Luftwaffe involvement in the Spanish Civil War, and air action over Poland in 1939. It includes a reenactment of the attack on Pearl Harbor, using replica Imperial Japanese Navy aircraft.

In the controversial A-bomb portion, the narrator says, "Throughout the Pacific war, the Japanese soldier had proven to be a courageous and capable fighting man. In defense of his homeland, it was obvious that this could turn into fanatical and determined resistance. The master plan for invasions of Japan at three points simultaneously had already been completed. Casualty estimates of this would-be invasion would have had been at the cost of one-half million American and one million or more Japanese lives.

"Thus we came to the fateful day of Aug. 6, 1945. At 8:15 a.m., Japanese time, one bomb dropped from the bomb-bay of but a single airplane brought World War II to a sudden end. The unbelievable death and destruction created on this day would ultimately save an estimated one and one-half million human lives that would have been lost had it been necessary to invade the Japanese homeland. This same event demonstrated to all mankind a weapon of such destructive force to make all future wars unthinkable. If the world is not allowed to forget this holocaust, it is possible that future leaders of the world will find a way for all nations to live in peace for all time. The world must never forget Aug. 6, 1945."

JCAN encourages our readers to contact us with reactions to the proposed "Airsho '77." This includes those who choose to contact the CAF directly, through its Public Affairs Office; P.O. Box 2443; Harlingen, TX 78550; USA. Protesters at a CAF exhibition last year splashed paint on a few vintage planes; CAF officials dismissed the action, saying, "There were eight demonstrators involved...who objected to the CAF. There were 200,000 that attended the show." Hopefully, any reaction or response to "Airsho '77" could take a more constructive form.

## KOREANS AMONG ATOMIC VICTIMS

According to a report "On the Non-Japanese Victims of the Atomic Bombs Abroad --in the Case of Korean Victims" by four Japanese, the Koreans' suffering was unique because of the circumstances of their presence in the two cities, and their legal and social problems afterwards. The authors--HATTORI Hisako and YAMAYA Shinko, Women's Christian Temperance Union, TAKE Yasuyo, Fellowship of Reconciliation, and YAMAGUCHI Akiko, National Christian Council of Japan--prepared the report in conjunction with the International Symposium on the Damage and After-effects of the Atomic Bombing of Hiroshima and Nagasaki.

Most of the Koreans living in Japan at the end of the war were farmers who had come to Japan to seek a better living. Following Japan's annexation/colonization of Korea, the colonial government organized a land survey which effectively stripped most farmers of their land, making them tenant farmers. As official policy turned Korea into a rice producer and Japan into an industrial power needing cheap labor, Koreans went to Japan to try to better their lot. During the war, Japan's government forced many Koreans to come to Japan (sometimes virtually kidnapping them) to work in the mines or on construction sites.

Of the 2,200,000 Koreans in Japan in August 1945, an estimated 70,000 became victims of the two atomic bombs. Combined figures for the two cities show an estimated 40,000 died. Of the survivors, 23,000 eventually returned to Korea while 7,000 still live in Japan. The figures are not exact because most of them lived in slums in the two cities, and had no relatives to report their death or disappearance. The number of survivors in Korea is also probably higher than reported, since many victims are afraid of discrimination if they disclose their past.

Korean victims began to suffer in a unique way within hours of the bombings. They had nowhere to go, didn't know the neighborhood or the outskirts of the cities, and feared discrimination from Japanese. (Following the Great Kanto Earthquake of 1923, thousands of Koreans were killed by mobs of Japanese incited by rumors that Koreans were using the earthquake to overthrow Japan's government.) The result was that they stayed near the epicenter of the bombings longer, exposing themselves to more radiation and the (yet unknown) threat of radiation sickness.

With their return to Korea following the war's end, many Korean victims fell into a cycle where poverty and disease begat more poverty and disease. Illness prevented their getting jobs; poverty prevented their getting medication, or even information about radiation sickness. These "returnees" were also discriminated against by other Koreans, due to their inability to speak Korean, their Japanized life-style, and their previous cooperation with the Japanese.

The mental suffering of Korean victims continues. The report cites cases of individual's grief. Some can only recall the horror of the bombings in Japanese, not in Korean. Other language difficulties have led victims to smuggle themselves back into Japan. SON Kwi Dal returned to Korea and married, but her husband left her when he discovered she suffered from an A-bomb related disease. She smuggled herself back into Japan in 1968 to seek a better life.

A common reaction of Korean A-bomb victims is resentment. While the Japanese in Hiroshima and Nagasaki just happened to be there, they didn't. Many of them were not even there of their own will. They had been forced to go to a strange land, only to be attacked by the American military. When LEE Nam Won died of radiation sickness, he left the message: "I want you to put my coffin in front of the Japanese embassy."

(.../more)

The report's extensive discussion of claims by Korean victims for compensation from the US and Japan can be summed up as follows. When Japan signed the San Francisco Treaty in 1958, it abandoned its claims to compensation from the United States for Japanese citizens who were victims of the atomic bombings. Although many Koreans were legally Japanese citizens at the time (only losing their Japanese citizenship after the war ended), it is unclear whether Koreans lost their legal claims to compensation from the United States as a result of the San Francisco Treaty. Japan ruled that Koreans, even those who were Japanese citizens, are ineligible for aid under the A-bomb Victim Medical Care Law. The Korean government abandoned claims for further compensation in the Japan-Korea Treaty in 1965. The Korean Association of Atomic Bomb Survivors is still appealing for Korean victims to receive the same kind of aid as Japanese survivors, but their work is hampered by Japan's restrictive visa procedures.

The report concludes, "The damage of the A-bomb is most serious in the cases of the oppressed and the discriminated. Even today, the damage is enlarged and reproduced by the various social factors caused by the disaster. The measures for relief are too slow. For the victims, especially those who were Japanese citizens at the time of the explosion, the Japanese government must be responsible."

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*Youth work this year's aim*  
BAPTIST UNION HOLDS 20th MEET

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The Japan Baptist Union held its twentieth annual meeting August 23 to 25 at Chishioén, Atami. A total of 151 people attended including guests such as representatives from NCC, General Secretary John NAKAJIMA and Rev. KANEKO Sumio of the JBC; 135 were delegates.

Reports of the past year's activities of the various departments of the JBU were presented. A study paper concerning the relationship of church kindergartens and nurseries to government proposals for financial assistance was presented and discussed. It was the feeling of the group that this matter needed careful study.

The Evangelism Committee urged that Youth work be developed in local churches and associations during this coming year. Since the college campus struggle of the 1960s, the organization of the youth fellowship in the Union stopped functioning. Among the related schools, one university, two women's junior colleges, and five high schools, indicate some revival of the youth movement. The Assembly voted to emphasize the youth mission on campuses and in individual churches. A lay people's conference was planned to be held at Amagi Sanso in February, 1978.

The Rev. AMANO Teruhiko, the Executive Secretary of the JBU, presented his resignation to be effective March 1978. The Rev. NAKAMOTO Jinishi, now serving as pastor of the Setoda Church, on the Inland Sea, and as chaplain on the Fukin Maru, was elected to serve the remainder of the term of the Executive Secretary, from March to August, 1978.

Since the Japan Baptist Union does not have a seminary directly related to it, the Japan Baptist Mission Training Institute was started five years ago. The Rev. SAKURAI Akira serves as director of this program that not only trains the students studying in various seminaries in Japan but also serves as a lay training program. A six day training study session was held at the JBU offices for seminary students from Aug. 25-30. Papers were presented concerning work of the Japan Baptist Union, Baptist Doctrine and American Baptist History. Representatives from the Nakai and Kansai area presented the work of their respective associations.

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Meeting Young Japanese  
A SUMMER CAMP EXPERIENCE

by Cherie CRUZ

(Working for the National Christian Council of Japan as personnel exchangee for the past year, Cherie tells the story of her hitchhiking experience and some interesting highlights of Nametoko camp experience in Shikoku. --Eds.)

Since transportation costs would be too expensive on our budgets, my ICYE (International Christian Youth Exchange) friends, Claudia Genung and Anders Sjoberg, and I decided to hitchhike. The moment I stood on that highway I was filled with excitement and without a trace of fear. In about twenty minutes a low white sports-car stopped, and out stepped a Japanese man in his early twenties, wearing white shorts, a Hawaiian shirt, pukka shells, 1 1/2 inch thick rubber sandals (in three layers of red, black and blue) and an Afro-type hairdo. Typical Japanese young fashion that makes me giggle inside. He told us that it would be quite hard to get a direct ride from that highway to Kobe. If we would ride with him to Yokohama he would drop us at the big parking area and rest station. There, among a hundred cars and trucks we could have our pick.

Our next ride, a truck driver, was thin and gentle looking, in his late 40's. He had just brought a load of watermelons to Tokyo from Kobe. Four of us sat snugly in the brand new airconditioned truck. High above the highway, we enjoyed a good view: neatly clipped rows of tea hedges, new cities and towns, mysterious mountains that hid the famous tourist city of Kyoto. There were also the rusting cars dumped on top of one another, and a highway accident!

He asked me if many people in Manila are dying of cholera. No, I said, those Japanese who may have contracted cholera from the Philippines are rare cases. I heard they had gone into the jungle areas, where, of course, there are all kinds of diseases. He asked how much a man like him, with his kind of job, would earn in the Philippines. We compared prices of housing, food, transportation, wages. Doing my best to convert pesos to dollars to yen, I came to the conclusion that in the Philippines, everything is much cheaper than in Japan, but that salaries are also very much lower, so things tend to level out. Both Filipinos and Japanese workers have the same problem: how to live on their salaries. I told him my office was concerned about Korean problems. No sympathy. His idea of Koreans is that they are rich businessmen. They own all the pachinko (pin ball machine) chains in Tokyo, he said. Taiwanese businessmen are very rich too, he said. I asked him what he felt was the first and foremost problem for him. He said it was the generation gap. He said that parents and children do not relate well. But most of all, he said, the young people today no longer help each other as they did in his generation. I couldn't understand what he meant by this latter statement.

We arrived in Kobe that evening. He drove us straight to the ferry. We took the boat to Matsuyama and slept soundly in the second class cabin, a large carpeted floor space with about a hundred people lying down side by side. Then on to Uwajima and camp. The morning started with games, telling each other about ourselves in English, our hobbies, our likes and dislikes. We sang songs, told stories, and made up skits. No boring English, no suffering-and-pain English. In this camp, making friends and having fun were as important as speaking English with foreigners or "native speakers." For me it was a very important glimpse into the world of junior and senior high school students.

One day they were to tell me the story of a popular Japanese fable, "Momo Taro," a Japanese hero born from a peach. I will cherish the way I learned this story: My seven students, sitting in a circle on rocks outside in the mountains of Nametoko, struggling to tell me the story.

Nor will I forget the free story-telling done by my junior high class. I drew a picture of a boy. What is his name? They gave him a name. What is he?

(..../more)

(Inside, I wondered, is he married? A businessman?) Answer: a schoolboy. Where is he? I asked. Please make up a story. They were all shy at first and couldn't begin since it had to be in English. Later, an answer: He is in the park. Little by little, the story came out. He was cutting classes. A schoolmaster caught him and beat him to death. Oh how terrible, I said, And what did his classmates do? (I expected them to say, "They cried, they rebelled against the school," etc.) Answer: They clapped their hands. They were very happy. Why, I asked, unbelieving. Because he is a bad boy, they said. Then one of the students drew a girl. His girl friend. She was crying. She jumped off a cliff into a river to commit suicide. But she was saved. This story struck me deeply, and made me wonder about students' feelings toward their school and their own daily lives.

I not only was able to meet junior and senior high school boys and girls, but also college students who helped as assistants to English teachers. Through these encounters, we learned about one another. As I went to sleep at night I often had many of these conversations running through my mind. I still do.

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*Blind Children, Flowers, A Centennial  
RECENT AVACO PRODUCTIONS*

"How Bright They Are" The Japan Council of Christian Evangelism for the Blind in cooperation with AVACO produced a filmstrip on blind children in Japanese schools. Integrated education of blind and sighted children is just beginning in Japan. "How Bright They Are" is a moving story, seeking to change attitudes, to see a visual handicap as secondary to the whole person. This program was produced for a target audience of children ages 4-10 to raise their awareness at a very early age. But this filmstrip is, of course, interesting enough for all age groups. Title: "How Bright They Are." Runs for 20 minutes, with 126 frames. Both tape and script are available in Japanese and English.

Flower Expressions "Suffering and Hope in Asia Expressed by Flower Arrangement" puts the creative artistry of Ikebana (Japanese flower arrangement) by Kyoko GRANT into a dramatic slide presentation. Starting with a background history of Ikebana, and evolving into a vehicle of expression of Christian themes, to present day revolutionary Christian concerns such as the suffering of Korean prisoners of conscience and the suffering of Hiroshima. Developing in a vision towards a refashioning of today's world, it climaxes with a message of hopeful longing and a trust that "we are in the midst of the net of God's Grace." The 80 frames take 20 minutes, available only in English.

A Centennial In celebration of a hundred years of Japanese Christian communities in the United States of America (1888-1977) a slide set was made to give a glimpse of the history, growth, and activities of different Christian denominations in the US. These slides were made in connection with a centennial celebration to be held in San Francisco, California on October 5-9, and in Los Angeles on Oct. 15-16. Entitled, "The Story of the Japanese American Christians in North America," it takes 22 minutes for the 124 frames. Available in Japanese and English.

Anyone interested in these color filmstrip/slide sets may contact the Production Department, AVACO Christian Mass Communication Center, 3-18 Nishiwaseda 2-chome, Shinjuku-ku, Tokyo, Japan 160, Tel. (03) 203-4121.)

In a letter to Presiding Bishop the Rt. Rev. IWAI Katsuhiro of the Nippon Sei Ko Kai (Anglican Church of Japan) dated Aug. 29, Cardinal TAGUCHI Yoshigoro, Chairperson of the Council of Bishops, Catholic Church of Japan, announced that, as of May 26, 1977, the Catholic Church of Japan recognized that Sei Ko Kai baptism was as equally valid as Roman Catholic baptism. This means that for baptised Sei Ko Kai believers wishing to enter the Catholic Church of Japan, re-baptism is unnecessary.